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IX., treated it as genuine, who is Alban Butler that he should presume to dispute it, and that on no better authority than a false reference to respectable writers, who never said anything like what he imputes to them?

We shall probably take occasion to refer to "the Lady Psalter" again; but whatever it contains, one thing, at least, is plain, that we were perfectly justified in stating that the attempt to exonerate Bonaventura from its authorship, or the Roman Catholic Church from its adoption, is a perfectly futile one. We attach, indeed, but little importance to the question, who was the author of it; the latter question is the only really important one; and, until the Church of Rome repudiates what she has so often sanctioned and allowed to be circulated under the respectable name of one of her canonized saints, we think the evidence we have given is conclusive, that she is responsible for the sentiments contained in it.

THE ABBÉ LABORDE AT ROME.

We presented our readers, in a recent number, with an important letter from the Abbé Laborde, a distinguished Roman Catholic priest in Paris, addressed to the present Pope, in August, 1854, some months prior to the dogmatic decree of 8th December last, protesting in very solemn and eloquent language, on behalf of himself and many other French priests and faithful persons of both sexes who agreed with him, against the danger and impolicy of adding a new dogma to the faith once delivered to the saints; proving most conclusively, at the same time, that the new doctrine is utterly unsupported by Holy Scripture, and contrary to the well-known sentiments of the Fathers from the earliest times.

The Abbé followed up this timely remonstrance, in which there can be little doubt that he was supported by his metropolitan, the Archbishop of Paris (who was one of the dissenting bishops at Rome), by actually undertaking a personal visit to Rome, on a mission from his brethren in France who concurred in his sentiments, and has since published a deeply-interesting and graphic narrative of the treatment he experienced in that city, which, as we think our readers will consider it instructive in the highest degree, we shall give at length. The pamphlet is entitled, "Narrative and Memoir of the Opponents of the Novel Dogma of the Immaculate Conception, by the Abbé Laborde, of Paris," and is published in French by E. Dentu, Palais Royal, Galerie D'Orleans 13.*

"I. I arrived in Rome on the 16th November, 1854. There were then but few bishops there; but they were arriving every day. By the letters they had received from those who were on the way, or who intended to set out, they expected they should have about two hundred. They did not know then what they should do with them: whether they should have an assembly, or what they should propose to them.

"The Bull containing the definition was drawn up, completed, and ready to be published on the 8th December. On the 20th of November they convened the bishops who were present to conferences, without regard to those who were on the way. They ought, however, to have waited, according to ecclesiastical regulations; and they would undoubtedly have done so, if they had attached importance to these conferences. They gave to the bishops three cardinals as presidents, of whom the first was the Cardinal Brunelli. It appeared that what caused these assemblies, were the complaints of some bishops, who would not take the trouble to come so far merely to hear a reading. They continued until the 26th—that is to say, they had in all, five, or, at most, six meetings. The particulars of what passed have remained secret; but it is certain they declared to the bishops that the Pope reserved to himself alone the whole definition, direct or indirect, as well as the question of seasonableness, and that they permitted them to discuss only as to the form.

"II. For my part, during the first days after my arrival, Providence led me into connection with persons, who by their position, rank, and station, knew all, and were able to give me, regarding matters that might be divulged, the most accredited documents. I learned also some very useful particulars during some favourable opportunities which I enjoyed.

"III. As soon as I observed the assemblies had commenced, I drew up, on the 22nd November, a petition requesting to be heard. I finished it, and double signed it, and dispatched it directly by post (for I had no other means) to our holy Father the Pope, and to the cardinal president of the assemblies. The petition is as follows:—

"To our holy Father the Pope, Pius IX., and the Bishops assembled.

"PETITION.

"M. the Abbé Laborde (of Lectoure), in his own name, and

Psalter is not in the Appendix. There is also a life of St. Bonaventura given at the commencement of vol. i. of his works, in which there is an express statement that St. Bonaventura did write the Psalter of the Virgin. It is as follows, Sect. vi., De Meditationibus contemplationibus et orationibus.—"Beatissemum porro Dei genitricem, Mariam Virginem sibi patronam celestem delegit, et eximia pietate coluit; Ideoque opuscula confect, quibus ad eius laudem ipse et se alios alacriter instruxit. Librum enim quod Mariæ appellatur, et Speculum beatæ Virginis Psalteriumque ejusdem Scriptum."

* We have taken the translation from the pamphlet of the Rev. Robert Maguire, entitled, "The Abbé Laborde in Rome; his Protest and Persecution."—Published by Seeley and Co., 54, Fleet-street, 1855.

that of many priests and faithful Catholics of Paris, requests to be admitted in order to unfold and prove the following *theses*, in opposition to the proposed definition of a new dogma of Faith, of the Immaculate Conception of the holy Virgin:—

"1. 'The Doctrine of the Church is that, which having been taught by Jesus Christ, or given by inspiration of the Holy Spirit to the apostles, has been preached by the same apostles, and has come from them to us in succession.'—*Council of Trent*.

"2. In the Church Catholic, the rule of faith is, that which is contained in the Scriptures, and transmitted, as of faith, by tradition, which, passing by the Fathers, returns again to the apostles.

"3. The Church does not create new dogmas of faith.

"4. It is a sin to decree new dogmas of faith in the Church; it is a sin to receive them.

"5. The Church is infallible in her decisions on matters of faith; but, whether she decides in a council, or without a council, there are certain essential rules, in the absence of which the decree has neither the force of law, nor any effect upon the conscience.

"6. The doctrine of the Immaculate Conception is in the Church but a novel opinion, which is not contained in the Scriptures, and has not come from the apostles by the course of tradition.

"7. In all that has been hitherto done in order to arrive at the adoption of the Immaculate Conception as a dogma of faith, the ecclesiastical regulations have not been observed.

"8. In the Bull which requested the advice of the bishops, taken each in detail, the question has been proposed in an equivocal form.

"9. A great number of the bishops answered without any examination of the matter, and it is not proved canonically that the question has been examined, as was necessary, by any of them.

"10. The bishops did not give their sentence, as judges of the faith, but their mere opinion, as individuals.

"11. The mere opinion of the bishops has not been unanimous.

"12. Four or five, at least, answered in the negative.

"13. A certain number gave an uncertain and evasive answer; and the circumstances require that these should be counted as opposed to the decree.

"14. A certain number of the bishops made answer to the Pope, that the clergy and faithful of their dioceses united with them to request of the holy Father a definition; while, in fact, neither the clergy nor the faithful had been consulted; while also there were in their dioceses some of the well-informed people, and of respectable priests, who did not admit the Immaculate Conception, even as an opinion, and that threats and violence were employed towards these latter, to prevent them from making known their minds.

"15. There was also a moral pressure on the bishops themselves, at least in France, by the intrigues and secret practices of a strong party, assisted by a violent newspaper, against which they feared to compromise themselves, and were not free to speak.

"16. There is reason to believe that if the matter had been freely examined and discussed in a council, according to the practice of the Church, the reasons of those who were opposed to the definition would have been made known to the others, and that they would have acquiesced in their opinion.

"17. The College of Cardinals has not been consulted on the matter, and the decree had been made and prepared without their acquiescence.

"18. The undersigned priest, as much in his own name, as in the name of the priests and faithful who sent him to Rome, requests of his Holiness, Pius IX., and the assembled bishops, to be admitted at a convenient time to develop the above articles, and to present the proofs.

"19. The same undersigned priest declares, as much in his own name, as in the name of his constituents, that, if it is refused him to be heard at a convenient time, he will believe, and they will believe it right to add this to the other reasons for the nullity of the future decree, that they were not permitted to be heard.

"Completed, and double signed in Rome, in the Hotel Minerva, the 22nd November, 1854.

"L'Abbé Laborde (of Lectoure), Priest of the Diocese of Auch, resident in Paris."

"On the 30th of November, I was obliged, in case of accident, and for a reason which will appear, to attach to this document the following form:—

"A third copy of the present petition, and the rough draught of the same, were on last night, 29th November, seized at my house by the Lieutenant of Police of the Cardinal Vicar. I have been obliged to restore it from memory, as it appears in this document. I declare it to be as like as possible to the original.

"Made, certified, and signed in Rome, in the Hotel Minerva, the 30th November, 1854.

"L'Abbé Laborde (of Lectoure), opponent of the dogma of the Immaculate Conception, in his own name and the name of those who sent me for this purpose."

"IV. In answer to this petition, I received a secret order to leave Rome as soon as possible. This order was given to me on the 27th, in a very retired apartment in the *Segreteria*, Place St. Augustine, whither I had been drawn on the occasion of the request I had made, on the 24th, to say Mass. It was M. Ternassi, a canon, secretary general of the cardinal vicar, who gave it to me on the part of our holy Father the Pope himself: that was very explicit.

"V. I was not allowed to surrender myself on such an order; so I did not surrender.

"VI. In the morning of the 29th November, from half-past ten to eleven o'clock, the Lieutenant of the police of conscience arrived in my apartment, by order of the cardinal vicar, with agents and witnesses, to effect a visitation of my residence, and to seize my two pamphlets: 'The belief in the Immaculate Conception cannot become an

article of Faith,' and the 'Letter to our Holy Father, the Pope, Pius IX.,' &c.

"I had presented some copies of these writings, adapted to instruct the mind, to the bishops in company with whom I found myself in the ship during the voyage, or to their vicars-general. Certain of these prelates had accepted them; others had asked for them in Rome even during the conferences. I had given them to some priests and laymen. In fine, as it was reported at the conclusion of the bishop's conferences, that the following week would be devoted to the conferences of cardinals, I had addressed the remaining copies, by post, to the members of the Sacred College, who were esteemed as the most influential and the most learned. I had retained one copy for myself, in case I should require it. It was then seized by the Commissary of the Police.

"That officer tried much to ascertain from me how many copies I had brought to Rome, and the names of all those to whom I had addressed or distributed them. I told him the number of the pamphlets, as far as I was myself aware; but I refused to name any of those who had them. I told him I did not wish to compromise any one. He replied that I would not expose them to any trouble; that they only desired to seize the books.

"One may thus perceive with what party spirit, with what preference, with what desire to check the truth they prepared themselves for the definition of the new dogma. While with such care they suppressed my writings, they posted and reposted every day in large characters, upon all the walls of Rome, the book of Father Passaglia.

"VII. Nevertheless, the Lieutenant of the Police of the Cardinal Vicar did not confine himself to seizing these two writings: his agents rifled my furniture, my portfolio, my clothes, the very bed. They took all that they could find of manuscript, and all the books and printed documents, whether of devotion, or of controversy, that they met with, excepting my Breviary. They did not fail to lay their hands upon the copy of the petition which I had made for myself, and which, by a just apprehension of the result, I had concealed as well as I could: which proves that they searched for it. They would not leave with me even the first composition covered with erasures.

"VIII. An important occurrence is again connected with this seizure. On the evening of the 28th, on returning to the hotel, I had found a printed invitation to present myself anew on the 29th, at ten o'clock, at the Secretariat of the Cardinal Vicar. Thinking they intended to issue an injunction more definite and immediate to depart, I had drawn up a protest against this violence, and proposed leaving it in the hands of the secretary. My desire to copy this document delayed me to the hour appointed. I was setting out, however, when the Lieutenant of Police entered.

"As soon as the object of his visit was announced, before I allowed him to proceed, I begged him to hear two words with his company. I said that I did not offer any resistance to exterior power, and had no reason to disguise anything; that I had come to Rome to acquit my conscience; that I opposed the new dogma which they proposed to decree, because I was certain it would be a great disaster to the Church; that this opposition was the sole cause of all these troubles; that I had already been proffered advice to leave the city; that I was at this moment on the point of going to the Secretariat, where I thought they were about to renew this order; that I had drawn up a protest intended for the secretary, and, by his interference, for the Cardinal Vicar and his Holiness; but that seeing this seizure, doubtless, superseded my appearance at the Secretariat, I protest here and lay my protest in the possession of the Lieutenant of the Cardinal Vicar, requesting it might have the same effect as at the Secretariat, and that it might be given to the proper authority. I immediately presented it open to the Commissary, in the presence of his rightful witnesses; he received it, and promised to deliver it, in his capacity of minister of the Cardinal Vicar. The protest is as follows:—

"PROTEST of M. the Abbé Laborde (of Lectoure) committed in the presence of witnesses to the possession of the Lieutenant of Police of the Cardinal Vicar, against the violence which has been done to M. Laborde, in the matter of his opposition to the new dogma of the Immaculate Conception.

"I, the undersigned priest, commissioned to Rome by many priests and faithful Catholics of France, to watch the progress and the issue of the undertaking, as to the new dogma of faith of the Immaculate Conception of the Holy Virgin, and to request to be heard at a convenient time, as to the reasons which oppose the definition of this new faith, have seen, that instead of doing justice to the petition addressed by me to the rightful authorities, on the 22nd instant, for the aforesaid object, they have resorted to violence in desiring me to depart from Rome.

"1. I protest against the irregularity of the notice given by M. Ternassi, Canon, Secretary in the *Segreteria del Vicariato*, between four walls and without writing, to depart from Rome as soon as possible, by reason of my opposition to the definition of a new dogma of faith of the Immaculate Conception of the Holy Virgin.

"2. I declare that this present document shall remain as an authentic evidence that violence is one of the means employed in order to arrive at the pretended definition, which can have no other effect than to shake the foundations of the faith, and to kindle the flame of division in the Church.

"3. I protest that I have a personal right as a Christian, as a priest, and as a theologian, to see how matters proceed in this affair; because, that this is of the last importance to my

* In the original it was, in the possession of M. Ternassi, Canon secretary in the *Segreteria del Vicariato* in Rome.

conscience and my faith, and that I require it for my future conduct.

"4. I protest that I have the same right on behalf of the priests and the faithful, my constituents, because they have, in this weighty matter, the same interest as myself.

"5. I protest that his Holiness, in his capacity of Vicar of Jesus Christ, the chief of the religion, and the spiritual father of all the faithful, cannot prevent my seeing the conduct and issue of this undertaking; my understanding the verdict of the decree, if there be one; and my demonstrating, as far as possible, the truth in that which is right, before he has done it himself; the opinions and the conscience of Christians are essentially free, and the word of God is not bound,* nor can they be enchained.

"6. I declare that so far as concerns my body, I am at the disposal of his Holiness, as a king; that he can, in this sovereign capacity, have me arrested, imprisoned, or transported to the frontiers of his states; that on this point I offer no resistance; as also I will not submit except to violence, after the example of Jesus Christ.

"7. As to what remains, I place myself under the protection of the French authority, and I commit myself for assistance against all violence to the General commanding for the Emperor in Rome.

"8. I protest that since I have been in Rome, I have conducted myself as a peaceable citizen, and I have done nothing calculated to disturb the public security.

"9. I declare that I demand an acknowledgment or *proces-verbal*, of the present protest from M. the Lieutenant of Police in his capacity as such.

"10. I declare that every refusal to receive this protest, and to give me an acknowledgment or *proces-verbal*, will be a new act of violence in this matter.

"Made, and double signed in Rome, in the Hotel Minerva, and delivered in person to M. the Lieutenant of Police of the Cardinal Vicar,† effecting in my apartment the seizure of my books and papers, in the presence of witnesses, the 29th November, 1854.

"L'Abbé Laborde (of Lectoure) commissioned to Rome by many priests and faithful of Paris, for the matter of the Immaculate Conception."

"As the Commissary seized the copy of this protest which I had reserved for myself, and did not leave a vestige, I retraced it the same day from memory, and extended in case of accident, with a form similar to that which appeared after the petition, whereby I declared, as I do still declare, that it was, as far as possible, like the original.

"IX. Next day, 30th November, I received a notice to deliver myself immediately to the criminal tribunal of the Inquisition. The document is as follows:—

[ITALIAN ORIGINAL.]

"The Vicariat, 30th Nov. 1854.

"The undersigned authority officially requests Signor, the Abbé Laborde, to present himself before him immediately, this morning, at the Chancery of the Criminal Tribunal, situated in the Piazza St. Augustine, number 18, without fail.

"Signed,

"RAPHAËLE NICALI."

"I confess that this notice made me somewhat afraid. I was apprehensive lest they should retain me as a prisoner in the holy office if I should go. Under this reflection, I had determined not to surrender myself, but to retire into my apartment, expecting them to come and seek me, if they had any intention of seizing me. However, upon reflection that my non-appearance would wear the aspect of defiance, and attach, perhaps, some feature of wrong to my cause, I surrendered myself. I went, besides, to the French police and to the office of our Embassy, where I was reassured against the danger of imprisonment. I awaited, however, a charge in respect of orthodoxy: there was not any. They rehearsed to me the burden of the song already delivered—that I must go. The officer wrote something, I know not what, and just then turned to me, and, with an air severe enough, displaying three fingers, he said in Italian—'They give you three days; on the 3rd December you will begone, or you will go; do you understand?' I replied, 'perfectly; three days, and the 3rd of December.' I asked him if he would not give me the copy of that which he had written; he answered that that was not the custom. I do not criticise this mode of justice. If, perchance, it is equitable, it is also very profitable. To take advantage of proofs of other people's doings, just as they please, and to give none of what they do themselves, is the means employed to surprise others and secure themselves.

"X. On the 2nd December, I was invited to submit myself to the direction of the General of Police, of the first class. The clerk that I found there, assured me, with much consideration and kindness, that he was obliged to signify to me the order to depart, and that I was allowed three days to leave the Roman States. He said the order emanated from the Pope, and inquired whether I was disposed to fulfil it. I replied that such was not possible. I showed him my *permis* issued by the Roman police, quite *en règle*, and permitting my sojourn for three months. I told him I had positively done nothing calculated to disturb the public peace, and that it was thus very strange that the police should, notwithstanding, desire to expel me. He was not unaware of the reason of this course of conduct; he seemed to me to feel the odium of the task; and I have no doubt but that he would have conciliated, if he had possessed the power. He proceeded to consult with

his superior. In fine, having returned, he said to me, 'You refuse, then?' I replied, 'I refuse.' He then asked what were my reasons. I set forth three in number—1. That my business in Rome was not finished; 2. That beside the visit to my apartment, and the seizure effected at my residence, there was the commencement of a process, the issue of which I had a right to know; that I could not leave as a culprit, who deemed himself fortunate in avoiding judgment by a hasty departure; that they ought, then, before giving orders for my departure, to make known that they had no cause to prosecute me, and, also, truly and honestly, to restore to me the effects which had been seized, or, if they supposed me blameworthy, to judge me in proper form; 3. That I could not go by sea without a vessel, and that thus, even if I were disposed to leave, that depended on the sailing of the ship in which I had already paid for my return.

"He said that he was bound to draw up a *proces-verbal*, in order to prove that he had discharged, with regard to me, the commission which he had received. I replied, that I asked no better. He then, accordingly, wrote a *proces-verbal*, importing that I had appeared before him; that he had signified the order to leave the Roman States in three days; that I had refused, for the reasons assigned above, and that he had translated these, as I found when he consulted me about the document, with the same force as that in which I had given them, so far as I could judge from the Italian which he read to me. He signed, and I signed.

"XI. I believe I ought to report all the particulars of this scene. The party would try to deceive, and to raise a suspicion that I had been expelled from Rome by force, for other reasons than that of my opposition to the new dogma; it was, then, important to render this pretext impossible.

"XII. I omit in this narrative many circumstances, curious in themselves, and such as ought to be known as the affairs which occur in Rome; but these are of but little importance in comparison with the serious subject which I have here to keep solely in view; I have reviewed them in the full narrative of my voyage to Rome, which I propose to present very soon to the public.

"XIII. I must be brief then. At six o'clock in the evening I entered the office of the Director of the general police; as he informed me that it was determined to make me leave that day, willingly or by force, I presented to him the following protest, and requested of him to give me the form:—

"PROTEST.

"I, the undersigned Roman Catholic priest and theologian, an opponent of the future dogma of the Immaculate Conception, for myself, and in behalf of a certain number of the priests and faithful of France, protest against the formal order and disposition of his Holiness our Holy Father, Pope Pius IX., communicated to me by the direction of the general of the police in Rome, at Monte Citerio, to leave Rome as soon as possible before the 8th December, on which day is to take place the decree concerning the aforesaid dogma, interesting to all Catholics.

"I protest that in executing the said order of his Holiness, I do nothing but yield to force, and do depart but to avoid the noise of deeds of violence.

"I protest against the retention by his Eminence the Cardinal Vicar of a portion of the effects seized at my residence by his Lieutenant of Police, and especially of the portfolio of my private papers.

"I demand of the Director of the Police General, the form of the said protest.

"Completed, the 6th December, 1854.

"L'ABBÉ LABORDE."

"XIV. The Director read this protest; he had it read also by the chief of his officials, who had come to act as interpreter; for he did not speak French, and I did not speak Italian. They both said they could not receive it. However, the Director-General was unwilling to resort to violence. Seeing his hesitation, I said to him—'You have three courses to take.' 'Ah! let us see,' said he. 'They are these: either to allow me to leave of my own will; or to receive the protest, and I depart to-morrow of myself; or to have recourse to violence.' 'Let us examine them. The first expedient appears impossible, the second equally so.' 'Ah, well,' I said to him, 'the third is at your service. See my Breviary, which, when coming here, I took with me; I am at your service; you have nothing to do but to arrest me this very moment, if you deem it right.' 'No,' he remarked, 'I do not wish to have you imprisoned in Rome; you are a Frenchman, and the French nation we esteem and greatly love. I will escort you to Civita-Vecchia with the respect that is due to you.' 'I observed that it was rather late for to-day; for it was already past four o'clock.' 'True,' he said, 'then it must be to-morrow.' 'In that case,' said I, 'I withdraw; to-morrow you will conduct me whither you propose.'

"XIV. As to myself, the following day I did everything as usual. As it was a fast day in Rome, Thursday, the 7th December, I arranged to dine at noon, which approached; but about half-past eleven o'clock, a soldier, disguised as a civilian, came to arrest me in my apartment, by order of the Director. He told me to prepare my portmanteau; I did so. In coming down stairs he demanded the key of my apartment, which I had locked; I gave it to him. I carried my cane and my umbrella. The hall of the hotel was full of people—these were so many witnesses of my departure; and my gaoler placed the key of my chamber in a desk, advising me to deliver

my luggage to the person who should come instead of him to take it. I was conducted to an office of the police to wait for a carriage. When it was ready I mounted in company with a *gendarme*. He, also, was dressed as a civilian.

"XVI. We did not arrive at Civita-Vecchia till eight o'clock, because of the inclement weather. It was ten o'clock when we passed through the place. All the bells of the town blended their chimes in harmony, and artillery thundered forth the announcement of the hour of the ceremony [the Immaculate Conception]. I was conducted, in view of the people, first to the police; then, passing again through the multitude, the *gendarme* and an agent of Civita, carrying in their hand an open order, conveyed me to the harbour. Midway they hailed a boat; in which they placed my effects, and then myself. This boat brought me alongside the *Saint Pierre*, a pontifical brig lying in harbour. It was at this moment gorgeously decked out, and all the colours floated in the breeze.

"XVII. I was then consigned as a prisoner in this vessel; Providence, without doubt, willing it, that my presence should be there to the last, as an authentic protest. Less favoured than was St. Paul, when a captive in Pagan Rome, I continued in this floating prison four entire days, without being able to set foot on shore, not even to go with a guard to hear Mass on the day of the Conception, and the Sunday following. The *Capri*, which was to convey me back to Marseilles, arrived on Tuesday morning, 12th December, to start again at four o'clock. At a quarter to four the Commissary of Police came, in full dress, to take me in a boat, and transferred me in view of all the passengers, to the Neapolitan vessel, whereupon I, at length, regained my liberty.

"I have been obliged to report successively all these things that concerned me; I now return to other transactions.

(To be continued.)

TO CORRESPONDENTS.

We are requested by Mr. Curry to put our friends again in mind that their subscriptions are payable in advance. We have already explained the difficulty of making special applications.

We have again to apologize to several of our contributors for postponing their communications.

To diminish the chance of disappointment, all letters should be forwarded to the office by the first day of the month.

All letters to be addressed to the Editor, 9, Upper Sackville-st.

Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber. Any one receiving any number of the journal, which has not been paid for or ordered by himself, will not be charged for it, and may assume that it has been paid for by a subscriber.

The Catholic Layman.

DUBLIN, MAY, 1855.

In the present age of daring hierarchical assumption on the one hand, and pusillanimous servility and truckling to expediency on the other, we think it truly refreshing to watch the course of a noble and independent mind, like that of the gifted and intrepid Abbé LABORDE, of Paris, honestly, and without regard to personal consequences, combating for what he believes to be the truth, against innovations which he holds to be, not only profane novelties, but fraught with danger to the Church of which he is a member.

In the preface to the work from which we have given copious extracts in another column, entitled "Relation et Mémoire des Opposants au Nouveau Dogme de L'Immaculée Conception et la Bulle Ineffabilis," the worthy Abbé of Lectoure thus describes his feelings and his position in taking the course he has done at this critical period:—

"I freely confess, had I consulted the laws of a certain kind of prudence, I should have been more guarded than to have proceeded as I have done. Such prudence, however, instructs man to arrange on every occasion so as to be able, whatever may happen, to find himself in agreement with the stronger party; it tells him he must, doubtless, love truth and justice, but only up to a certain point; that it is not wise, for instance, to exhibit zeal for true doctrine so far as to commit oneself with those in power, more especially so as to lose the favour of superiors, who have in it their power to do you much good, or to do you much harm; not only, by not promoting you to honours and ecclesiastical benefices, but also by depriving you of what you already have. I have had experience of this prudence; but I have discovered—and I give all the glory to God—that this pretended wisdom has positively no other first principle or final end than the interests of this world, and,

* 2 Tim. ii. 9.

† It was in the original, from M. Ternassi, Canon, Secretary.

‡ It was in the original, to M. Ternassi, Canon, Secretary to the *Segretario del Vicariato*.